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History of the Greek Alphabet and Pronunciation. Second edition by E. A. Sophocles
The North American Review, Vol. 80, No. 166 (JANUARY, 1855), pp. 49-58
Published by: University of Northern Iowa
Stable URL: http://www.jstor.org/stable/40794478
Accessed: 22/07/2012 20:12

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"I believe the people of God in England have, in these late years, generally grown faint. Some, through fear, have deflected from the integrity of their principles. Some have too deeply plunged themselves in worldly cares, and, so as they might enjoy their trades and wealth, have less regarded the treasure that is laid up in heaven. But I think there are very many who have kept their garments unspotted; and hope that God will deliver them and the nation for their sakes. God will not suffer this land, where the Gospel hath of late flourished more than in any part of the world, to become a slave of the world; he will not suffer it to be made a land of graven images; he will stir up witnesses of the truth, and, in his own time, spirit his people to stand up for his cause, and deliver them. I lived in this belief, and am now about to die in it. I know my Redeemer lives; and as he hath in a great measure upheld me in the day of my calamity, I hope that he will still uphold me by his Spirit in this last moment, and, giving me grace to glorify him in my death, receive me into the glory prepared for those that fear him, when my body is dissolved."

Words like these, supported by the example of such a life, cannot be lost. "This day," (says Niebuhr, in 1794, and we are still copying from Mr. Winthrop's admirable lecture,) "this day is the anniversary of Algernon Sidney's death, one hundred and eleven years ago, and hence it is in my eyes a consecrated day, especially as I have just been studying his noble life again. May God preserve me from a death like his; yet even with such a death, the virtue and holiness of his life would not be dearly purchased."

ART. III. — *History of the Greek Alphabet and Pronunciation.* By E. A. SOPHOCLES, A. M. Second edition, revised. Cambridge: John Bartlett. 1854. pp. 120.

IT is now about thirty-five years since we dealt with the old controversy of the Reuchlinians and Erasmians. We were prompted to its consideration by the then recent treatise of an eminent philologist on the pronunciation of Greek, in which he favored the claims of the Romaic language to im-

pose its sounds of the old characters on the students of the Ancient Greek. We have now to consider another treatise of quite a different character, whose title we have prefixed to the present notice. Although it claims to be but a second edition, it is so completely rewritten, that we are guilty of no misnomer when we call it a new work. Since our former article, the custom of scholars hereabouts has remained nearly stationary with regard to Greek articulation, while their attainments in the knowledge of the ancient language have been constantly increasing.

Indeed, the whole science of philology has made so much progress during these years, so much improved are all our sources of the knowledge of Greek, and so vastly better is all our classical apparatus, that we seem to stand in a different point of view towards the subject, and may be allowed to express a more decided opinion on more sufficient grounds. We therefore think it unnecessary to apologize for the present notice. We admit that the subject is not one of interest to the business world. But scholars have long desired some uniform standard of practice; and they vainly expect any other standard than the sounds given to their language by the Ancient Greeks themselves, if they can be ascertained. It will be no slight inducement to encounter the difficulties incident to their recovery, that Hellenists would desire to hear, if possible, the very sounds which delivered to the Athenian ear the grand old dramas of their country, to *listen* to the eloquence of the bema, or to the inspired utterance of the epic Muse.

It will scarcely be denied, in view of the nature of alphabetic writing and its history, that the Greeks originally used their written characters as *phonetic*. Each sound they uttered must have had a character to represent it, and each character must have stood for but a single elementary sound.

Now it is vain to expect the Modern Greek to teach us the old Greek utterance from the analogies of a dialect so eminently deficient in phonetic nature as the Romaic. Nor are we disposed to consider his claim to give us his pronunciation founded, as some would found it, on the wide diffusion of the Romaic in Southeastern Europe and the adjacent parts of Asia. Surely, if the Ancient Greek precisely informs us by

exact description how his tongue and other organs formed the sounds of his letters, no appeal can be taken from him to any modern, however wise, or to any body of moderns, however numerous. Moreover, if there is no evidence that this phonetic character of the alphabet had essentially changed in the classic times, and if by means of this character the Greeks truly represented at that period all the varieties of their dialects, and traced all the minute changes which their organs of speech demanded as reliefs in difficult combinations of the elements, we are bound to believe that the original sounds continued to adhere to the letters until the history of the nation shows that sources of great corruption had arisen from intermixture with foreigners, and from the luxurious degradation of the whole people. No one would deny that at this latter period changes must have come in, the history of which may be instructive to the philologist; but he must look further back for the true ancient orthoepy. A neglect of the evidence of antiquity, and a complication of impediments in the way of retracing the lost ground, have induced a long acquiescence in the absurd doctrine that each nation should pronounce Greek according to the analogies of its own tongue.

The difficulty in the way of adopting this dogma lies in the want of a common standard for scholars of different nations. They cannot understand one another when they read or speak Greek, and they are liable to misunderstand one another when they discuss the philology of that language. Besides, what is quite as important, those of the same common language have no common standard when their native tongue comprises various analogies; so that one man may follow one and another man follow another analogy. How can the Englishman pursue the analogy of his language in pronouncing *EI?* Shall he adopt that of the word *receive*, or *weight*, or *height?* How shall he select, in pronouncing ΟΥ, when he has such a latitude of selection as this: *thou*, *through*, *rough*, *court*, *cough?* And what shall he do with *Alpha* when he can choose from all the riches of his native tongue in the sounds of its protean *A?*

Now the author of this treatise, Modern Greek as he is,

with Romaic as his mother tongue, but unprejudiced by that fact, undertakes to go back to the evidence furnished by the ancients themselves, and to deduce, from that evidence and the history of the Greek alphabet, the original pronunciation, so as to form or recover a fixed standard for all scholars. His results are worthy of the gravest consideration. Years spent as a student and teacher of the ancient dialects have qualified him for the task he has undertaken, and he spreads before us all the grounds of his conclusions. We believe that he has supplied evidence enough to enable scholars of all nations to determine upon such a common system of reading Greek, that they could understand one another, and better comprehend the meaning of the ancients.

Dionysius of Halicarnassus is the main witness; for he has so described the articulation of each letter that there seems little to be done except carefully to study his treatise *Περὶ συνθέσεως ὀνομάτων*, and fully to understand him, in order to get a good idea of the powers of the letters in his day. We venture to affirm that no unprejudiced mind could take his description of the formation of the Greek vowels, and come to any other result than that given by Mr. Sophocles. The short vowels differed from the long in no respect but the quantity of duration. Hence, the five elementary vowel-sounds (*a* in *ah*, *e* in *fête*, *i* like the double vowel in *feet*, *o* in *note*, and the *u* in French *vu*), either protracted in the long vowels or curtailed in the short ones, were the only pure vowel-sounds of the Greek language. The human voice is indeed capable of more; but there is no evidence that Plato or Æschylus uttered any other sounds than these, when pronouncing the vowels of their native tongue. In vain has Plato been adduced by the Romaicists to prove the similarity of the sounds of *η* and *ι*. His evidence rightly considered is conclusive that the power of those letters was different. (Cratylus 418. 6.)

With regard to the diphthongs Dionysius says nothing. But his silence is very expressive. He describes the vowels, then passes on to the semivowels, including the double consonants, and describes them, and ends with a full description of the mutes. "Syllables," says he, "are formed

of the foregoing letters having the powers thus described." Taking, then, the phonetic nature of the Greek alphabet, and joining to it the definition of the term *diphthong* (Priscian, Lib. I.), we are safely led to the proper utterance of these combinations of vowel elements. When we define a diphthong as the union of two vowels in one syllable pronounced by one impulse of the voice, we can mean only the union of those two vowels which compose the written diphthong. It has long ago been well remarked, that, if these combinations of vowels stood for any other elementary sounds not expressed by the Greek vowels, they would have been called, not diphthongs, but digraphs. Now the usage of most modern Europeans, excluding the English, is sufficiently uniform with regard to all the vowels except η and υ. But with regard to diphthongs there is a great discrepancy. The very nature of a diphthong, the unstable equilibrium, so to speak, of its two elements, and the change it is liable to undergo from the predominance of one or the other of these, would lead one to expect that there would be a greater and quicker divergence among nations with regard to them than with regard to the five vowel sounds. Indeed, the modern languages are very loose with regard to them, using them as digraphs to represent elementary sounds, and strangely interchanging their powers when employed as diphthongs. Take the French *ai*, *au*, *ei*, *eu*, *oi*, *ou*. Only one of these is a diphthong, and that one unknown to the Greek. Regard the German *eu*, and try to trace the connection of its sound with the component letters. Examine the English *ai*, *au*, *ei*, *ou*, and see how unphonetic they are. Lastly, place the whole list of Romaic diphthongs before you, and consider what the grammars of that language tell you. There is not a diphthongal sound among them. Here we would remark, that among the peasantry of Greece there is now, in fact, a recognition of some of the diphthongs, e. g. οι and αι, — a fact worthy of consideration in another connection. There being, then, no uniformity among the modern tongues with regard to diphthongs, there can be none in their mode of pronouncing Greek, unless all will agree to adopt Priscian's definition of a diphthong, and to unite the separate Greek vowel-sounds for the utterance of

these combinations. We confidently refer all interested to Mr. Sophocles's treatise.

Let us now review the consonants. Here the minute descriptions of Dionysius supply all the authority required. We need not follow him in detail. We presume there will be a sufficient uniformity among scholars of various nations, so far as their organs are capable of pronouncing the consonants, except β, γ, δ, and ζ. Most Continental nations will find θ difficult. The English and Romaics will not. The Englishman again will not easily adopt χ, although his Scotch neighbors have long uttered that letter correctly.

As to β, γ, and δ, we learn from the ancients that these were *mutes*, and were called middle because intermediate in respect to aspiration between π, κ, τ and ϕ, χ, θ respectively. And here it becomes important to observe that ϕ is not quite equivalent to the Latin and English *F*. The anecdote about Cicero's Greek witness who could not pronounce Fundanius is proof in point. The ϕ must have been nearer to π than *F* is, and was pronounced without joining the under lip to the upper teeth. It was uttered "compressis labris," — "ἀπὸ τῶν χειλέων ἄκρων, τοῦ στόματος πιεσθέντος." Now although the English *f* may be sufficiently near to ϕ for common use, yet when we wish to arrive at the sound of β as intermediate between π and ϕ, the distinction becomes important. It is clear from this relation of β to π that it could not have been equivalent to the English *v* (as the Romaic has it), for no one has described it as requiring any approximation of the lower lip to the upper teeth, which there is in *v*. Mr. Sophocles has well expressed himself with regard to this letter. *Beta* was a mute and a labial. Arraying *all* the labials, he eliminates all of them but *b* and *v*. *Beta* must have been a labial. But *Beta* was a mute, while *v* is a semi-vowel. It follows that β and *b* are equivalent. To us it seems, however, more than probable, from the description of Dionysius, that this letter was the equivalent of the Spanish *b*. The English *b* would probably not be distinguished from this by any but experts, and would serve all practical purposes. If it were not aside from our course of remark, we should call attention to the consideration of the kindred nature of the sounds of *o*, *ου*, *υ*, β, *v*, *w*, and

the Hebrew *Vau*. A glance at such a sequence of words as this would be profitable: *Fετος*, vetus,—*Ουελια*, *Υελια*, Velia, — Servius, *Σερβιος*, — Severus, *Σεουηρος*, *Σευηρος*, *Σεβηρος*. A minute dissection of the consonantal and vanishing sounds, and their fuller cognates, would easily account for their interchanges.

By a similar method of reasoning Mr. Sophocles gets at the sounds of γ and δ. They were not semivowels, and therefore were not pronounced as the Romaics utter them. They were mutes, and had a slight aspiration. And although they might slightly have varied from our corresponding letters *g* and *d*, in practice we shall be sufficiently near if we give them the sounds of these letters. The only remaining letter is *Zeta*. The evidence our author adduces respecting this seems to us conclusive to prove its identity with the English *z*. Dionysius indeed says that its sound was composed of σ and δ, and grammarians have inferred that both σ and δ were *consecutively* uttered. But other considerations in the account of Dionysius, as well as proofs *aliunde* from Plato, Velius Longus, Quintilian, &c., make it improbable that Dionysius meant otherwise than that ζ was a *blending* of the two sounds of σ and δ. (Compare the word σιζ' in Odyssey IX. 394.) The laws of euphony forbade the combination δσ, so that it could not have had that sound.

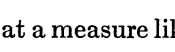
Having thus surveyed the elementary sounds of the Greek, it remains to consider the matter of accent. In the full faith that we shall thus imitate the old sounds, it is proposed to accent Greek according to the marks of accentuation. Old-fashioned scholars will be reluctant to adopt this innovation, for it will give them trouble. But the more enlightened they are, the more easily will they admit that it is unwise to adhere to error. Owing to the fact that the study of Latin has heretofore generally preceded that of Greek, scholars who in early life with much drilling have learned one system of accentuation, namely, the Latin, differing from that of their native tongue, have almost unconsciously applied that same system to the accentuation of Greek words. In the English public schools such prominence has been given to Latin prosody, and to the due quantity of the penult of Latin words, which

governs the accent in Latin, — so many floggings have been given and received for failures in what they call quantity, — and American schools have so striven to equal the exactness of the English schools in this respect, that this matter has often seemed to absorb all other considerations in acquiring Latin. What wonder, then, that the same method should have slid into the subsequent pronunciation of Greek, and that the pains of this acquisition should have deterred men from encountering a new difficulty when put to learning a new language? Hence we find whole generations proceeding to accent Greek just as they accented Latin, and professors of Greek teaching and insisting on this method as the only true one.

Now Quintilian gives us the rules for accenting Latin words, and the Greek grammarians, those for accenting Greek words. There is no evidence that the Latin accents were generically different from the Greek accents; but the laws for their use in the two languages were essentially unlike. Moreover, since the invention of the accent-marks, attributed to Aristophanes of Byzantium, there can be no question about the position of the accent in each Greek word. It is made evident to the sight at a glance, whereas the Latin accent, not being marked, is less obvious, and therefore more difficult to the learner. Yet so great is the force of habit, that the repugnance of the elder scholars of our country to a change in the particular of Greek accent has hitherto seemed almost insuperable. The greatest difficulty seems to arise from the necessary separation of the ideas of accent and quantity. The English language recognizes no distinction of quantity in syllables. The case is the same with the Romaic. When an English scholar talks of quantity in English, Latin, or Greek, he for the most part thinks only of accent. His ear has not been educated to notice the difference. Accordingly he makes no distinction between *vēnit* and *vĕnit*, and has no guide from ear or eye to the true meaning of the word, no means of distinction except the scansion of a verse, and no clew for his understanding in prose except the context. He pronounces *Θῡμός* and *θύμος* precisely alike, violating both the Greek quantity and accent. Let a boy be educated to regard this

distinction between accent and quantity, and (*as we know*) he finds no more difficulty in the matter than in the niceties of Latin accentuation or in the true pronunciation of his own language.

The importance of attention to the accents both in written and spoken language may be tested by this consideration. Appended to the treatise of Goettling on Greek Accentuation (translation, London, 1831) is a list of words which vary their signification according to the position of the accent. In this list we find 339 pairs of words which ought to be distinguished by their accent in order to the understanding of the passages where they occur. This list does not contain all such words. If we should add, moreover, the pairs which are alike in the *place* of the accent, but unlike in the kind, such as οἴκοι and οἶκοι, the list of words needing distinction would be still further increased. Add also the enclitics and the words spelt like them. This shows how important this matter becomes. Would it not betray great negligence, if a foreigner, in learning English, with all the accents marked for him, should yet read alike such words as *differ* and *defer?*

We can easily learn also to discriminate between accent and quantity. We have no trouble in distinguishing long and short notes in music. One note called G♯ differs not from another G♯ except in the time employed in its delivery. And so with the vowel-sounds of Greek (and Latin). One *A* differs not from another except in the time allowed for its utterance. No one fails in music to separate the ideas of accent and length of note. The beat in a measure of music may come either on a long or a short note, and a long note may occur in an unaccented part of the measure. After all, the only difficulty will be found to consist in pronouncing a long syllable when not accented, and particularly when that long syllable is the penult. The English tongue avoids such combinations. Yet we have many compound words, such as *housebreaker*, *chain-bearer*, which give the needed analogy. Hence the true enunciation of ἄνθρωπος will be easily acquired. What tyro in music would stick at a measure like this,  ?

The rough breathing is neglected in the Romaic and some

other European tongues. Americans will have no trouble in distinguishing the breathings, — not so much even as some of our English cousins.

We have thus reviewed the subject of this book. Whoever wishes to pursue it hereafter will not have the most important part of the necessary apparatus without the treatise of Mr. Sophocles. We commend his book to the careful consideration of all who are studying Greek, and especially to professors and teachers of classical schools.

ART. IV. — 1. *Kabbala Denudata, seu Doctrina Hebræorum Transcendentalis et Metaphysica atque Theologica.* [Tom. II. Pars III. Tract. II. *De Revolutionibus Animarum.* Ex Operibus R. JITZSCHAK.] 1677 - 84.

2. *A Manual of Buddhism, in its Modern Developments.* Translated from Singhalese MSS. By R. SPENCE HARDY. London: Partridge & Oakey. 1853. 8vo. pp. 533.

No other doctrine has exerted so extensive, controlling, and permanent an influence upon mankind as that of the metempsychosis, — the notion that when the soul leaves the body it is born anew in another body, its rank, character, circumstances, and experience in each successive existence depending on its qualities, deeds, and attainments in its preceding lives. Such a theory, well matured, bore unresisted sway through the great Eastern world, long before Moses slept in his little ark of bulrushes on the shore of the Egyptian river; Alexander the Great gazed with amazement on the self-immolation by fire to which it inspired the Gymnosophists; Cæsar found its tenets propagated among the Gauls beyond the Rubicon; and at this hour it reigns despotic, as the learned and travelled Professor of Sanscrit at Oxford tells us, "without any sign of decrepitude or decay, over the Burman, Chinese, Tartar, Tibetan, and Indian nations, including at least six hundred and fifty millions of mankind." * There is abundant evidence

* Two Lectures on the Religious Opinions of the Hindus. By H. H. Wilson. p. 64.